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Transcription Room

Mr. Nyland- All those right on one switch ?- so we can't afford to turn it up. All right. Much better.

Well there's no chance of shaking hands with everybody, there are too many. And some of Group II tonight, because it is a general gathering after an eventful trip. I'm glad we're here. Everybody's here, huh? I hope. I havent seenanybody come in , but I believe that everybody has arrived. So now we'll be herefor ten days or two weeks and in that particular time I hope we can do a great many things, and on your part there probably are an accumulation of certain questions or thoughts that you have had about Work that perhaps we can talkabout and if possible straighten out in some way or another, so that you can continue again. It id a rather short trip this time for various reasons. But I hope to be here a little longer the end of January and during February and perhaps part of March. But that depends on some other things that in the maen time have happened in New York and they have to be straightened out and ther's agreat deal of work that will be connected with cleaning up a little bit of the black mess that we have run into. But in any event we're here. Tomorrow we will have movements at 6:30. No meeting tomorrow evening. On Saturday we will have a so called open meeting, but I would like to make sure that at least ten new people come, so that it is not simply a question of the group as a whole as we know eachother at the present time, but that thereeally will be new people so that we can talk about Work, perhaps for them in a certain way. The difficulty we've had in Madison and also in Eugene was that there were not enough new people and it became a little repetitious for me to say the same things and I had a feeling, Why make a trip of two or three thousand miles in oder to do the same thing that we could have done in New York? So it is an open meeting I've no objection, but it has to have a very definite purpose, and each person who's responsible for bringing some one has to bring someone that they think are interested and not just curiosity because there's no sense just listening to a few words and then never to come back again. So if you make your selection , you want to ask someone to come, you as you know are responsible for that peeson; and you remain responsible for a little while, until the group can take over the resposibility if the person continues to come. So you must know what you are doing. Of course I assume you know that. Because several of you have been in this kind of Work and activity for quite some time and you know wh t is really required, and that it cannot be just superficial interest. It has to go a little deeper than that. Otherwise you

know the responsibility extends also to the kind of a person you bring into a group which has at the present time a certain level and that we must not disturb it bybringing in elements that you know really don't belong.

On Sunday, ther will be a work , a physical work group here. There'll be certain that will have to be done. You will remember how we did it last time, and I must say, theimprovementsandthe different kind of things that have happened in the mean time, its quite remarkable what you have been able to do with it, and it looks just lovely. We won't make any further particular plans for next week, because I still have to talk about that. I don't think that ther will be anything on Monday except again Movements, no meeting. I would not like to disturb the general scheme that you have, because I think it is far better that we simply adhere to it instead of being too busy. You have to have some time for also to digest certain things, and I don't think we should overload eachother with too many discussions of Work. On Tuesday, that is, the regular Group II meetings for both Palo Alto and Berkeley, we will meet with Group II in Berkeley, including Palo Alto, and to that of course will come anyone who wishes. It will be at Ron's house. On Wednesday I have a plan at the present time, if John can agree with it, that we might go to Big Sur. But that probably will have to be selective soothat there is not too much of an influx and overwhelming the people in Big Sur. There are some people I think who ought to go, but perhaps it is limited to some only, and not all of us, and most likely some of you cannot make it because you are engaged professionally and it may be rather difficult to get away from. Thursday of next week, again, we will have a meeting here. I do not know if it will be a meeting for Group's I and II. We'll have to think about it. Friday is a little special day. On Saturday again we will have movements, Sunday we will work again here.

Now regarding such projects - I hope you understand the reasnnn why we work together on a Sunday, physically. I understadd the attendance has been rather small. I think you miss an opportunity for yourself. Because really, from one meeting or perhaps even two that you attend in an week, you get naturally, some theoretical knowledge. We'll talk about that a little later - about the kind and the particular atmosphere that is created by a meeting - but in physical work when you work together and when there's a very definite aim you are engaged in, something that even you can see or imagine how it will be when you finish it; the emphasis is of course is in the physical work, and the emphasis is not on talking too much, and it is not on trying to explain things. It is very much the same as the principle that is involved in doing movements. Yous might

say the attack on oneself as a personality in order to try to wake up is quite definitely a physical one, and it is your attention th that what you are supposed to do, and do it right, that will help you at times to see yourself in a different light. And the fact that there are others with you, that will help you when you can look at them, and see perhaps that they do make an attempt or even if you see that they don't make an attempt, but it will reflect on you, if you will make an attempt to try to wake up to yourself. Logically it's quite difficult to do it, because when you become engaged physically doing something that will require all your attention there is very left at times for trying to wake up during such a little period. And maybe it is necessary that at times in that kind of work you wait. You come to yourself and you do not go in a certain routine fashion. Maybe, when you are sawing a board, you may hold up that saw for just one or two minutes before you continue. Maybe at times when you do certain things like hammering or any kind of other physical carpenter work or cleaning the floor, or hanging up some burlap, that you come to yourself during such a process and you allow yourself then not to go on, simply because it happens to be mechanically done usually, and also that at times you know so well what to do, that you already forget that you are engaged in something entirely different. When I say entirely different, I really mean it, because it's not just to come and to work together; it is to come with an idea that you want to extract something from the gathering with others for the sake of yourself. And that you want to wake up, or at least that you will at times have an opportunity to look at yourself to see it, and to see how you behave Even if at times you cannot be entirely impartial, at least you will acquire a great deal of knowledge of how you behave with other people when you are engaged in an ordinary kind of work, Partly you may be familiar with it, and partly it may be different, but at least your attention, your energies, and all that, will go into something a little bit more unusual compared to ordinary life. And the question of this physical engagement, in ordinary you also do a great deal of physical attention, perhaps, or that you have to walk, or that you have to have certain postures in dealing with people, or that you ~~xxxxxxxxxxx~~ when you talk to them, or that when you handle the telephone, or things of that kind. Much of ordinary life in professional work is dependent on how you are physically. If physically you don't feel well, your work in a profession doesn't go well either. If your thoughts are too many or you are worried, you cannot do your work in an ordinary sense. You cannot attend to the things that are demanded of you, and sometimes you really feel like giving it up. That kind of a principle of ordinary life, engaging at least a great deal of yourself physically,

and a little bit perhaps of feeling and maybe a little bit more of your intellect. It is also present. And when you do physical work here, and when you come you have to know that you come here for that kind of a purpose. But really you want to extract something from it, and for that reason you must come, because if you cannot come for that reason you only come because it's a little picnic. There is no sense in coming, and I would advise you don't deteriorate the atmosphere by that kind of an attitude that you might have. Either you come and you do it wholehearted and you really wish for yourself to work, or don't. Stay out, don't spoil it for other people. I'm sorry that you don't do more of it. I think you make a mistake. If you're really serious and honest about Work, you have to develop the possibility of acquiring some kind of a dexterity, and in that you learn to take more command over your body. Ultimately you will need your body in order to use it for the purposes of Work by putting it sometimes in different kinds of situations which may not be always be agreeable, but where your mind, when it starts to grow, really insists that the body has to do certain things, sometimes against it's will, and that the whole problem of changing over into a conscious man is dependent to a great extent on taking care of the body in the proper way and not allowing it to be the king. At the present time the body predominates much too much, And it has been used simply to play first fiddle, and it shouldn't do that because the body is nothing else but an instrument for that what is either your feelings and perhaps could become your emotion, or that what is your intelle ct, and if it can function in a conscious manner, so much the better. But your body has to be subordinate to it. It has to learn to follow commands in accordance with that what is an u understanding. And if the body has it's own little wishes it very often gets in the way because the body has to learn to submit. It doesn't do it now it's so much connected even with your feelings that you cannot distinguish between what your feeling is and what your body's manifestations are. As far as your mind is concerned you can always keep it a little separate, at the same time the mind is only good when it starts to become active in the manifestations of the body. Very seldom that your mind by itself dan stay by itself, and perhaps reach certain conclusions without going into the manifestation of the personality. But you see the reason why a person wants to develop his consciousness, is simply because the consciousness becomes number one in an entity which contains of course his consciousness, his conscience, and the body itself. And that the relationship should be shifted from the

body which now considers itself positive to a negative quality at the command and the service of that what is positive, which will be your mind; because your mind has to have the clarity of knowing what is necessary to be done. The body has to do it then, under that kind of a command. The clarity of your mind and the compelling force of your emotions will bring about the balance, in yourself, and as I say, the balance will be shifted from the positivity of the body to the positivity of the mind. And the body then functions as a force. It is a force. It is not negative and then simply falls asleep. It has to be alerted and it has to be in the proper relationship towards your mind when the mind says this has to be done against the will of the body, and that you have to learn to overcome to see what it is that really prevents it, and at times how absolutely necessary it is almost, I would say, to chastise it and to make sure almost to beat it into submission. That is the reason why we work physically. That is the reason we work as a group. That is the reason you are not going to do it by yourself. You have to be under the influence of each other. You have to submit to that kind of a person which sometimes you don't like. You have in you perhaps a criticism of someone else and become aware that you are critical without any rhyme or reason. And it is stupidity that you think that you know better than someone else. Everybody knows everything in exactly the same way as long as they are unconscious. From the standpoint of Work it doesn't make any difference whatsoever who is what. That what consciousness is interested in is your desire to wake up. And when everybody is asleep, everybody is asleep and only one I is king. If you wish to be that, be glad that someone else also wishes the same thing.

This is the co-operation and solidarity of a group, and you still have to learn a great deal about that. Because as yet you don't hang enough together and you don't as yet take over on different kinds of responsibility to relieve some of the people who have had it for a long time, and sometimes it may interfere with what they have to do in order to sustain themselves. We talk about that later and perhaps more in detail and maybe if possible assigning certain duties to some people who want to volunteer for it. But still you have to have it in mind because you see it's a little idiotic that all of you now come simply because I happen to come. You have to work when I'm not here. This is the way you have to try to remember. You heard a few tapes probably, every once in a while I talk about it. I will not be here all the time, physically. And then again what willyou do? Something has to be established that can be maintained by the effort of all of you. It's a good thing that people come from

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New York. You learn, you learn a little bit from them, they ----? they learn from y ou . It is a good experience for all of u s and I think t hat we will cement more and more relationships. Because they are quite important in group, in grou ps as working together. For that reason we haveproj ects, we do things together by those who can do it. I hope that there will be more work on transcriptions. I hope there will be some more typing. I think that you will have to do some copy ing, because some of the stuff in New York was destroyed, u nfOrtu nately, and we still have to bu ild it up because that kind of work will not stop. We will have to obtain from all the different places where we can get it, the kind of material that may have been lost in NewYork office and we will work onthat because New York is now working on itand as soon as we have a little bit more information we can probably clear the way to see what San Francisco can do and that what Seattle can do and the other kind of groups can do- Boston to help us; its a mutual effort, and it brings us together if you understand it correctly. I said in New York, this was a blessing in disguise, its not a blessing at all, its a terrible thing. But nevertheless it has to be faced besause maybe there is some kind of a reason and who knows maybe, that we got a little too smug in assuming that things would continue in the same way as we hoped. Maybe there's a little stoppage in that, to come to oneself and to take ones self into account and to start to realize there are other forces which some - times are much stronger than we are. And perhaps because of them we may have to go through a little period of suffering.

Some of us brought some work from New York in order to be able to come on the trip. Some of that work has to be returned toNewYork and for that readon for the next three days there will be a certain project under the management of Robert to see if we can help him to finish certain things so that he will stay in good staed with his publisher and that he is not going to be relieved you migth say of his job when he comes back. There are some volunteers perhaps who will want to work for that- I now make it a project belonging to us. It is not a personal one any longer. It is now a group project, and as such, Iwill be very much interested to see that it is maintained properly, and that people actually will work, because it requires attention and when it becomes a group project a person has to put his best foot forward. You see it has nothing to do with what you receive from it, eeven if there is payment included sometimes or perhaps it is on a volunterr basis. It depends entirely on yourself how you

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want to look. At Work together for a certain purpose. For yourself in the first place; to please the publisher in the second place. Robert will explain it, there are a few people who are familiar with it. There is a limit to it. We will work here starting tomorrow. And we'll start at 9:00. When I say 9:00 I mean 9:00. There is no delay. We will work honestly for four hours at a stretch. Then a little lunch. After that, again four hours. It's going to be a day of eight hours for everybody who wishes to participate. If you don't want to do it it's quite all right. Don't think there is any force that compells you, and surely I will not look down on you if you don't want to do it. You have your own reasons why you want it or not want it. And as I say __?__ to Lynne, that I'm afraid that there might be more volunteers than there are possibilities, But that is up to Robert. The details and all that is for him. But I now would like to make the project for all of us because it is because of having this project as a possibility that it was possible for him to come with us. Otherwise he would have to stay in New York and he would've missed certain things.

Now I think this is -- let me say something else. You have been conducting your groups in a little different fashion last couple of months and before. Whenever I listen to your discussion and very often Group II and then in GroupI, and sometimes you listen to some tape from New York and sometimes you didn't, every once in a while it occured to me that the level at which you start or perhaps where it went down to when you may have started from

and then it went down a little bit, was not always regarding Work, but sometimes lost in some discussion which became a little endless. For that reason I said, either you listen to a tape, not in full, but at least it will give you a certain characteristic to start from and start with. Not that you have to listen to all of it, take sections out of it. The whole idea of making subject files -- I understand such work has been done on it. I'm very happy about it. You are now ready to make exchanges with New York, because we are working very much on that and so isBoston. So is Seattle to some extent. You will have to correlate all the different things to avoid duplication. The same applies to whatever we now have as transcriptions and I would like to have Judith again take charge of some of that kind of work. We'll talk about it if you want to. Regarding discussionsin your Group II and in your Group I. You've used Group I to talk about that what hastaken place in Group II. __?__ I made a suggestion to do that, because who is Group II. New people, a few. The rest those who are aspiring maybe to Group I. Fundamentally there's very little difference between Group I and Group II. Group II really should emphasize work and detail of work and reports on how one works and the difficulties one meets. I think you will have to start having a Group III, because at the present time you allow in Group II people who really don't belong there at all. You have to have a clearing house where people come in simply out of curiosity. And they can come and go. In such a group like we have in New York at the present time --

we call it a lunch group, there is an influx of people and I don't pay much attention to themc oming back. If they do come back so much the better for them. If they don't, its all right because there are other people and there is no scarcity of people who are interested at the present time, because we are growing sufficiently for that purpose. You should also establish a Group III here, That will take care of the different recruits which may later on go to Group II and you can keep Group II a little purer. Then the discussion of such a Group will be devoted to Work andnot to general subjects, When it is a Work quesstion, and then in Group II there are people interested coming from Group I, who would like to test themselves, howthey can answer a question. This is the purpose why some people from Group I want to have that chance to find out what they really know. And they are then confronted with new people so that they have to explain and also they will find out how little they really know because it is not too easy to formulate to the point that you only feel certain things, that you cannot express it because it is not as yet sufficiently clear. Group II is a means of finding out and of course you do your best to answer, And when you answer maybe you're not sure that what you have said was right. Then in Group I, such people who have answered and they come to Group I, because there is no question about that, they belong to it, or anyone who answers questions in Group II can come to Group I. When you talk about each other, and you talk about

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Work, you don't talk about personality, and let me make this very clear because in Seattle it was not understood. There was a tape from Portland group and it had to be discussed by people from the standpoint of how would they have answered that particular group that was there interested in Work. It was nothing else but Work -- that was the intention. And if one objects to it because maybe because you would like to talk about Work, talk aboutWork because there wasenough in the tape to talk about. Several times I've sent tapes from other groups to other groups in order for them to hear what otherpeople are struggling with so that they can profit by it. This is the way we have to co-operate. Don't think that you are a group all by your own. It is at the present time, and it will grow more and more, a certain amount of knowledge that is attended to, that is actually discussed, it is actually used by a variety of people in this country, and also a little bit farther because we do send some tapes abroad. And it has to grow this way! Because only then will there be a possibility that it will be maintained. If you think you can stay by yourself as a little group you will die, But when there is a possibility of communication with others there will be a possibility further of exchanging and correcting and this is what you have to be grateful for, that there is a possibility that someone else will listen to you and honestly will tell you that you may not have used the right word. And ultimately it will lead to one thing which is extremely

important in Work. That is the exactness of language and without any question exactness of definition of the words we use and the particular concepts that we have to discuss. If that is not clear and clearly kept, immediately when there isno particular direction it will deteriorate and after five years it will be lost in personal interpretation. At the present time we still have a little chance.

All and Everything is not an easy book to interpret. And whatever is known of esoteric knowledge and methods of Work and apllication and tasks, and even certain tapes, there isnot that much, that kind of a knowledge that is in existence andyou have to use whatever there is at the present time. I will try to overbridge it by writing a little bit. You all know Firefly, I work on it. I need moretime of course I have not much time. I expect to do some Work here, I hope we can do some typing also on a volunteer basis. Maybe we could run some sheets off. I brought what we could. What perhaps is left in New York, it may not be so available because the fire took care of some of that. But at least I have some of the 71 pages which are available of the first part of the second section. You're welcome to it. You know that. In the beginning maybe you will have to double up a little bit, its not enough for all of you. But at least it is available, and the purpose of Firefly issimply to put in a few words or maybe in many words the different ideas of work in as clear a language as I can give it. And/to the extent that I hope that it will ultimately be black and white, when it is really correct. I will not know, I will not know, I will not know for sure. I have

to rely on certain things that I happen to know. And also I have to rely on that what I believe. Whatever it is, you might say that prompts me to try to do it in the best way possible, to some extent you will have to take my word for it.

But you can check it up. Inthe first place you can verify with whatever your understanding is of All and Everything. And in the second place, the verification is in your own application of Work. Ultimately that is the only thing that will make Work continue to live. No papers, no little stories, no books ever; you have to become conscious and in your consciousness and conscience, you will not be only an example, but you will be a carrier and a maintainer; and that will be you as an influence on other people. At least that's the way I seeit. It hasto be alive, it has to be really within you, first, and then show, and then be able todiscussit. And to live it in your life, more and moreunderstanding what it is to become grown up, and how to become a Harmonious Man. If that is your aim. When that is your aim, you take each opportunity. Don't be fussy. When you listen to a tape, there may be a lot of stuff that is above your head and maybe a few things appeal to you, and a few things may appeal to someone else. There is always some material, somewhere if you wish it. There is always material in yourself, if you got angry, that you hurt for something and it isn't there -- you never should go hone empty. You always can go home with a picture and a realization of how you were, criticizing a group. It's important to know that that is a tendency also that is sufficient for being

observed. It will give you material about yourself. It also can help you at times to wake up exactly because you are critical. Exactly because you think you are empty. Its your fault when you're empty! The whole room is filled with opportunities. Everybody around you is a means for you to wake up. All the Conducts of the different people, their manifestations, their habits, the way they talk to you, how they are behaving. The way you are. All of that reminds you. Here I am, in the midst of all these unconscious or conscious people. But I have a task, and to remember this task in a group with people, when it is disagreeable, when you really dislike them so heartil or you criticize them because they don't happen to understandyou. You, beautiful you, who isnot understood, by so and so and so and so, and not respected. Ultimately, if you understand this God damned vanity that there is all the time! and that you forget all the time, that <u>now</u>, now and now is the time to use, to wake up to yourself. Now when you sit in this little gathering and that now you try to wake up to yourself, how you are and to see even how you sit and how the expression ison your face and how you listen to me, and how at this time even you criticize me. This you must learn. How to be at the present. That is your Work. And you get together in a group meeting simply to be reminded, and as much as you possibly can, I would almost say constantly. But you hope of course that God every once in a while will bless you and smile at you andput you really in good shape, that he really attends to you and that maybe during the time that you are engaged in discussion of certain things that

concern you, of course that should concern your essence that at such a time, you pray to Him that you won't forget yourself. Because in that, you pray to God that He won't forget you.

I wanted to tell you this because it belongsto the realm of missing opportunities, or opportunities missed. To that belongs when you talk together. And then when you answer, and although you may be convinced that it is not entirely right, when you answer a question of someone who wants information, the person perhaps being new, or aperson that is already a little bit in Work, and maybe up against it sometimes. How do you answer? In the first place of course you listen. And asyou listen you try to see where does that person live? Where does the question come from? And then when he finishes with his question, you start where he ended. And if you possibly can, you use the same language even if it doesn't contain any particular terminology of Gurdjieff. And then you start to build. You start to build logically with the material that he has given you. You build something, by conversion, or by giving perspective, or at the proper time introducing what you think ought to be said. Don't start right away by talking about the Heptaparaparshinok, when the man doesn't know A from B. But learn, because you have to learn, it's not easy. And when you do this, then that is enough, and no one else has to embellish. One person answers and don't criticize that you would have answered better, unlessit is an obvious mistatement and perhaps then you have to think twice that you would like to disagree with one of your own comrades in front of someone who is just new. You do this much too much. You try to correct each other. A person, when he has just talked and when he ishonest, he knows what he has said. He also

knows how at times he may have fumbled for words and he may know afterwards that perhaps he could've said it better, but he didn't. And then the honesty that can be when you can discuss that, such a person will admit that that was not the proper answer to that kind of a question. And there is one thing you forget. If a person has already been in Work a little bit, and he's confronted with someone who'd like to have a little bit of clarification, it is more than enough that you speak with a certain amount of authority even if you're wrong. Sometimes it's not necessary to tell all of the truth -- 100%. What is needed is first to establish trust with a person who asks and on the basis of that, I would almost go as far as saying you can say almost anything provided you remian sincere and honest. And with the little bit of extra knowledge that you have, it is sufficient to get the person on the right road. And then you withdraw and let it go. Because a new person has to digest. And if he is really interested in Work, he will start then, and whatever you have given him, as long as you didn't give him a stone. It may be bread. Don't expect to give him cake. This is what you try to do. Because when one is not sufficiently so called, answered, someone else comes in and puts a little bit of some other kind of material or perhpas a little different light on it. And a third one wants to embellish a little more and the result is utter confusion. Moreover, if the man who asked the question is really sincere, he will less and less opinion of you because you disagree. Leave things alone at the proper time. Don't extend your conversations or the talk talk talk too long. Stop. Repeat ifyou like in a few different words to say it in a little different

way and then be satisfied.

I'm talking now about something that is extremely difficult to do but its not impossible. This means tolerance. It means respect for each other. I do not expect you, when you are awake to see who else is awake, but you make an attempt to be awake yourself. And ifyou have this attitude you will be surprised how many are trying to Wake up, And when that is in your mind and your heart actually feels it, your attitude towards other people will be much a much more helpful. This you have to learn. Regarding this kind of Work, you know it is not a question of age either. And it is not even a question of time that one has been associatedin years with Work. There were lots and lots of people around Gurdjieff who never Worked. But they were good for something. And they helped him. And they attended to him at the proper time. And perhaps because of his presence something rubbed off on him. But if you would ask them certain questions and maybe a little theoretical, they wouldn't be able to tell you. Lots and lots of people have heard about the Ideas of Gurdjieff. They have gone through the building at Fontanbleau during the years when it wasopen. Where they are now I don't know. Every once in a while you get a little bit of an inkling of what may have happened to someone who was there. And sometimes they write a little book about it in a very narrow way, because it only refers to their particular personal experience. But nevertheless its quite very right. Out of the hundreds that have been there, probably a few remember and maybe even less are the people who actually at the present time after his death still are practising.

But you see, the impact of Work on a person is not dependent on the presence to ideas. It is not dependent on how often yiu have come to a meeting. I would almost say it has very little to do with it. It has to do with your state of eagerness, of a realization of what thereis in you that you know ought to be filled. And not only intellectually; there are people that are extra-sensory perceptive who can, because of a little bit of something that seems like the truth to them can take it, and then can take it immediately to their head without having to go through all the different rigamaroles of having to explain it. And then it becomes life for them. And I say this kind ofhappening is not dependent on how old a person is. It can take place when the person is just new. It can take place by a person who just for the first time hears something about objectivity and says, <u>That</u> IS what I have always wished for!. It depends on how much one has suffered sometimes. How much one has actually with, how much one hasbeen in contact with emptiness. And that one started at such a time tosearch and never found. And the accumulation of such a wish up to the moment probably wahen one is desparate because thereis no particular reason to continue to live- that then at such a time something comes and opens up the Universe for you. I remember many times this kind of experience among some of us who at the very beginning you might say under the influence of Orage and of course of Gurdjieff himself, but it was Orage naturally who helped us in New York more than anyone ever has done, Ouspensky included. The gratefulness to the man Orage , for the few of us who remember him I say properly. And who at such a time under a variety of very difficult maintained himself and gave the few people here in America the first indications of what was meant by the ideas of Gurdjieff.

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And I remember very well in the beginning how we, also a group, partly intelligensia, we were of a certain color, but wd had seen a little bit of the world and perhaps we were already a little disappointed. How we were- eager, listening,so that when a little concept came, and don"t forget there were no books. There was only a little explanation and a talk. And a black board with a piece of chalk. And then to get at such a time an interest in a variety of different things which all of a sudden seem to fall in place because they were logical and a tremendous joy that then goes thruogh one that one finally has founda key to all the different kind of knosledge and philosophies and religions that one has had in one'es mind , and it was not that it was something new but that it was something that put everything in a proper place. This can take place in anyone who comes to Work at a certain time in their lives. And this is I say, again and again, it is not a question of being associated with reading the book even. It is a question of your Being and mostly its a question of how your emotions are because your intellect is not going to change your being that easily. But your emotions, they have a tremendous effect on you. The depth of that and for that reason I say in any kind of a group, how do you know how Work has affected a person who speaks? How can you place it when you for yourself cannot even place what is the value of Work for yourself/...so that if you do, you could recognize what is Work for someone else.. But as long as you remain on the surface, you will never have any recognition for anyone who was touched deeply and you may as well know that there is absolutely no reason to criticize anyone else. All of us begin, all of us crawl for some time.

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All of us have to know that it requires a great deal.All of realize, some a little earlier, and some a little later, that it is really difficult to Work. And it is really difficult to be Conscious a little bit more constantly. And that it is really so difficuot to be reminded of Work in the midst of our engagements , in the things we are supposed to do , and which we allow ourselves to do do, and which we sometimes believe that have to be done. The caliber of a group depends of course on what kind of a state each person is in, but the level is determined by the Being of the people. Not by their minds, andnot even by their hearts. Their hearts give you the good intentions, the mind helps you to formulate a little clearly , more or less, but the Being creates the atmosphere. And a person who lnows at what level his Being is, they know where the level is of other Beings. Always assume that you are at the low level of Being. Always assume that someone else is higher than you are, even if intellectually you don't want to believe it. Your attitude is : Are you talking to me? Than I will listen. You determine that you wish to learn.Don't think you can teach. You can at the present time exchange words, and you can be very clear; and out of that ,particularly when you test yourself, you learn <u>how</u> TO tell, and what to say and not to say, and where to stop. But the attitude among all of you , if you wish to grow as a group has to be on the basis of solidarity of really, one calls it fellowship, maybe, but really intention that it is not you,that it is something that happens to be with you now, and that for some reason or other, you would like to express. Sometimes there is that kind of a task , before you speak, so that when you come to yourselfwhile listening to someone else,as I say- Where does he live? And you want to know it.

It may sound strange to you to say, let God help you. It would be very very good before you answer a question, you say, and you ask- God help me. You will put yourself on a certain level and you will then know what is required of you, and also you will know that you cannot speak too much. Because he is listeningto you.

You see sometimes you must understand these questions. It is not always that easy. And sometimes you have to be in a certain state in order to take it in. I'm very serious now. Because it is such a terrible intention I have that I want you to grow. And that you have to grow in the right direction. And that is not you might say, not my intention, it is, I must say it is like Gurdjieff might wish it for you, because the representatives of Gurdjieff are not many at the present time.

Exactness of language and the proper attitude for an understanding of real objectivity, difficult as it may be, requires a certain devotion which is not so easily found. And when I talk like this, and you may even think that it is too religious for you and then maybe either you understand it oryou don't want to understand it because you don't want to use that kind of a language,and then you will criticize me,and then,-you Work. You Work with your anger. Everyone once in a while I will tell you things you dislike heartily. And then you Work with it! Because the intention is never to hurt anyone. The intention is to tell you what I think is the truth so that you can take it, and you can leave it,but at least you have to consider it. So that in you, Conscience is awakened so that you will be abke to live with yourself and at the proper time there will be a good kind of a language for you so that you can listen to it and that you tell all the different thingss with which you are engaged usually in ordinary life, tell them to get out for a little while,

because you want to be in silence with yourself. Exclude from your world every once in awhile- in SEattle I said five minutes each day, to set it apart, to consider it for you the holiest moment of the day, to come to yourself, to be able to open the door to the inner room of yourself. It may take a little while to fumble with the key and because of that you may have to wait a little because maybe also, it is intentional that you fumble, and it is also too dark once in awhile, but maybe the key will fit I hope, andmaybe you will open and a ray of light will stream out and you'll be afraid. Five minutes is a long time to wishto be by yourself without your thoughts, and without your feelings. You leave them outside. Why do we sometimes go, I don't know if you've been to Japan in the Japanese temple and you can't enter with your shoes. You have to leave them outside. Not only because the floor is holy, its because you cant bring anything from you in that temple. This is the way how one enters the inner inner sanctum of oneself. You leave your ordinary little bits of things outside like an overcoat, and all the different kind of habits. It is a habit, you know? Its a coat in flesh. That is what prevents you from entering and you shed it.You shed it like a Ductman sheds his wooden shoes outside the house. There they are ,lined up, outside of the door.He cannot get into the house with his wooden shoes q he would dirty it too much. This is the same kind of thing. You leave what belongs you might say to your bodyoutside. And you reduce at such a a time all the little different feelings of the rest of the world. And you leave whatever your notions and your strange ideas are about all kind of other religions and philosophies, and you enter now, wishing to hope, to meet something for you that is the holiest that you can imagine. Whatever this image of God is that you have, for five minutes you try to be yourself, your <u>real</u> self, that what you know is

unspoiled, that what you know is of course within you, I hope permanently alive so that you still, when it is alive, it still has a right to tell you; almost you might say, magnetic center tells you to leave the door open because it wants to get out. And at the same time that what is inside you is grateful that the door is open- and what in you wishes to open? This you consider. Because the right light can stand by itself without you at the proper time, when you die, that life leaves you;and leaves you alone becaue it doesn't need you any longer. It needs you now because there is a form that you represent. But if you come into that little room and you are what you think yourself and you are then real. That what is as light will recognize you. And that thenwill never forget you. And then when life is set free, you go with it. Its a different way of saying that if one Works and if one during such a periodhas a certain insight, a realization of one's existence. And at such a time, you will be able to do with out many things, that you can shed. That you can have austerity, simplicity, very simple, almost practically nothing. Breathing in a very slow tempo, thoughts not to disturb you. Nothing of the ordinary world. It will get its share after a little while. But for five minutes for me. My silence within and this is now what I wish every day. I said it in Seattle. It can be said again and again to remind you- what are we trying to do with Work? Why should we want to become Conscious? I said something about that yesterday I believe. The three tapes so far not counting Seattle, the one at Reed, the one at Portland, and the one at Eugene. Three different types of tape. Combine them, listen to them try to, try to soak them up. there is enough material in it to last you for a long time.There are different ways of looking at Work.

Little descriptions. Ending usually in the same kind of tone because Work is serios. and maybe it can be helpful to you.

I know well enough how difficult it is to listen to tapes. I know how often you have to do other things. You cannot listen to all of them. Many times we have meetings- I would almost say when I talk that I would like to get it out of my systemso that it is there. and then I'm free. Sometimes it is the aim I have.And if it is used its good. If it cannot be used, maybe later. And you cannot use everything, you have to select. Because you also have to be honest. And I also know you don't listen enough. Nothing is made difficult about f~~i~~xx borrowing tapes.Quite lenient, almost to the extent that nobody knows what happens ~~xxxxxxxx~~ when you take a tape. Because I would say, all of us are stupid, every once in a while. Be very careful.

I will tell you a little story with out mentioning any names. And it happened in New York and it was a tape that was borrowed. And it was a tape that was quite, quite some time ago. To some extent you might say it was important or at least it was useful. Someone borrowed it or someone, and it was in the family and that person wanted to send a letter to someone else, a tape letter, and took this tape,although he had bought a new tape and then he started to dictate the letter on this tape of ours.And after fifteen minutes he discovered he'd made a mistake.You see, what will a person do in such a case? It was erased and it was an important tape.WE forget. Its easy. Everyone once in a while, and erase a tape, of course. But what harm does one do when the tape is not your own? How do you look at that? You lose a tape, how do you feel? What should you feel? Surely its not your own! It belongs to a group. It belongs to us. I may still be responsible so that I can still say yes, I am in the last instance the judge of who can use it or not,

that is all right because it is material that we all have talked about. But you lose it, and then what? And what goes through you? Whenever you take a tape it becomes your own, like your eyes are your own. And you guard it like the pupil in yor eye. That's the attitude you should have. You should never leave it alone. You carry it on your heart. Whatever is in the tape is precious at the time..It is just, itis not nonsense. We don't talk nonsense. We talk about real values. Of something that is absolutely necessary for the development of man in the proper way. And you have to treat it as something that you really don't know how, how to hold on to it. How would you carry diamonds, like the Kohinoor? What would you do. How would you tremble. Something of that kind has to be when you want to listen to a tape and you carry it home and you have to return it in good condition. Don't let it ever happen again. It has happened here, it has happened with others,I know, as I say, everybody is a fool once in a while. I am not holding it against them. But it is the attitude that should be as a result,"Oh my God, what have I done."

What else will I say on an evening, first evening? of getting together and reminding you a little bit of Work and its necessity for you in this group, so now after another ten days or so we will remember a kind of a level that can be established and for the time that I happen to be here there will be opportunities for any one of you to talk if you wish to talk. Call me in the afternoon iff you want, leave me free for the morning. I have a great deal of work to do. And I need some time at least. For the rest its all right. The time is yours, its quite all right. But every day now, I would admonish you- when you wake up, be for two or three minutes very quiet. Sit at the edge of your bed. It is not too cold as yet. And think of that day.

A day of opportunities, not a day of sunshine or rain, I don't care. Opportunity for yourself. And when you get up you say, I wish to Work. you say it aloud. And when you sayWork, it reflects and reverberates in your chest, in your solar plexus. You make it deeply enough so that even if possible it could touch your heart. With that you take the first and you get up, I want to Work! and you mean it and do it when no one else is there because it is not an act. Its the reality of your life. And at that time you touch. Try to do it. See if it helps you get started and that the level of your Work, the Work level, the interest, the abilities, the wish to see,to find out really to Work, for the sake of reaching understanding. For yourself, for yourself! For the building of your soul. See if you can do it. Because then we will derive much more benefit from these little gatherings. They will be over very soon. Time goes very fast. But you have to catch it now.

so. I wish you all a good night's sleep. The trip has been useful, I'm glad we kept to a schedule. And that everybody's maintained it. It may not have been so easy at times because it was a good average of mileage. And realizing that we left only last Saturday. And here we are, Thursday, less than a week. Its really very lovely.

So, maybe you're tired, you sleep well, have a good day tomorrow. Everybody be present to wishes. Tomorrow for movements. Good night everybody.